

# Zion's Herald

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## The Outlook.

The decline in silver is making itself felt in all the financial centres the world over. It has begun to unsettle values even in China, where the Mexican dollar is the principal medium of currency. In India, as we learn from the *London Times*, the constant fall in the worth of the rupee has had the effect to increase the burden of its public debt in sterling by 50 per cent. during the past twenty-five years, quite apart from new borrowings; to reduce large numbers of its servants to pecuniary distress; to diminish by one-third the sterling value of all Indian savings or accumulated capital; and to affect grain prices in a way which seems, to some observers, to intensify every local failure of the crops, and to threaten the poorer classes in India with a chronic scarcity of food! If this estimate be well based, we can understand why England, as well as other European governments, is inclined to accept our invitation to an international monetary conference, at which the ratio of silver to gold shall be determined, and silver may come into use more extensively as a currency. The opportunity will then, is hoped, be given to redeem our own silver dollar to something like a parity with its face value. If we could coin our 75,000,000 ounces of silver, which the treasury has been compelled to accumulate under existing laws, into honest dollars, and gradually withdraw our 60-cent dollar from circulation, the feeling of confidence in our financial medium would be immensely strengthened.

Not until the returns were fully in, and it was seen that not merely a governor, but a legislature also, had been chosen which were opposed to the lottery, did those who were watching the result in Louisiana feel sure that the dreaded amendment was finally killed and buried out of sight, and that the State had redeemed itself. April 19 ought to be reckoned among the nation's anniversaries, for on that day a legalized institution which for years had pilfered from the masses to enrich the few, which had corrupted public morals, bribed legislatures, made "shameless appeals to the cupidity of the people themselves," rent parties in twain, until federal interference was evoked to cripple it by refusing it permission to use the mails or publish its advertisements in the public prints, was wiped out by the indignant voters of the State which had for so long a time harbored it. Its charter permits it still a brief period of life, but its managers will probably find it convenient, now that many of them are under indictment, to close up the business.

The French police have been remarkably successful in ferreting out suspected Anarchists. Over one hundred were captured in a single day in different towns last week, and locked up, and much of the usual literature and many implements of destruction were secured. But with all their activity the police have failed to get at the plans of the organization itself, and a sufficient number of the outlaws were left in Paris to revenge the capture of Ravachol by blowing up the restaurant in which he was seized and killing its proprietor. Their success in this latest demonstration will probably lead to increased police activity, and a more remorseless treatment of these foes to human society. The apprehension naturally felt by the different governments of outbreaks on May Day has led to unusual precautions and regulations. There appears to be no fear of concerted uprisings, but there may be sporadic collisions like those which occurred at Fourmies in France last year from an over-zeal on the part of the authorities. Socialist processions and festivities will be permitted in France, but will be inhibited in Germany.

The warning of Congressman Herbert, during the discussion of the Naval bill, that striking out the clause for the construction of an additional cruiser would be "a political blunder," is significant of the unworthy partisanship to which all great measures in legislation are constantly subjected. The House would have ruled out this single ship and effectively blocked the splendid development or re-creation of the Navy which has been going on for the past nine years, had it not been that its "economy" would have appeared too strained, and imperiled votes. Says the *New York Tribune*: "These economists affect to believe that a navy capable of defending the seaboard can be improvised on the spur of the moment whenever there is a serious emergency, and that it is a sheer waste of time and money to prepare for war when the foreign relations of the nation are unclouded. 'American ingenuity and industry,' exclaims Mr. Holman, 'can provide a navy in a brief space which can cope with the most powerful ships of any navy in the world!' Mr. Watson goes even further, and asserts that if war arises, 'sixty millions of Anglo-Saxons, who never met an enemy except to crush him,

have nothing to fear from any other nation on the face of the earth.' They look upon the open Atlantic as the surest bulwark from European attack. They refer contemptuously to the monster warships of England and France as vessels that cannot carry enough coal for a voyage across the ocean, and that would sink to the bottom before they could be brought half-way over. In one breath they declare that the formidable naval armaments of Europe could be reproduced in case of need in a brief space, and in the next they are strenuously denying that any modern navy is of any value as an engine of modern warfare." There is something phenomenal in the ignorance of certain Congressmen concerning naval matters—if it be ignorance.

The Italian budget shows a heavy deficit, and disagreement as to methods for meeting it brought on the usual "crisis" and cabinet resignation. Rudini, however, appears to have pulled together the old ministers, all but one, upon some modified basis of agreement. The premier, apparently, has given up the idea of reviving the odious *tassa macinato*, or flour tax, which would impose at this time too heavy a burden upon the people, and has turned his attention to a revision of the expensive colonial policy. It is proposed to abandon the principal part of Italy's claims in Eastern Africa—to hold on to the port of Massowah, but to withdraw the costly colony of Eritrea, and to surrender, in general, the protectorate over Abyssinia, which has cost her so much treasure, and the lives of many soldiers, and also the Somalian coast. It requires courage on the part of the Italian government to take this colonial back-step, and the necessity for doing something, and the inexpediency of adding any fresh imposition to the burdens already borne at home, may force Rudini to this humiliation.

## Briefer Comment.

The Grant Monument in New York city, which has been proclaimed a failure so far as raising funds for its completion is concerned, bids fair to emerge from the cloud by which it has been surrounded. On April 27 the corner stone is to be laid, and on that day Gen. Horace Porter, who has taken hold of the subscription list with intelligent and patriotic zeal, expects to report the sum of \$200,000 as raised. General Porter has infused new spirit into the enterprise; all the officers of the Monument Association are now unsalaried, and everything possible will be done, and with every prospect of success, to remove the stigma which has long rested either justly or unjustly on the city of New York. Seven years have passed since the subscription list was started, and the whole country will rejoice with the metropolis when the capstone of the noble monument to the greatest hero of modern days shall finally pierce the sky.

The benevolent work accomplished by the Slater Fund in the Southland has been steadily growing, as has its opportunities for usefulness with the increase of the fund itself. The trustees at their recent meeting in New York decided upon a new policy in its distribution. The wise men composing that body, of which ex-President Hayes is chairman, have concluded that the fund could be distributed to better advantage if the money were used in building up a small number of institutions instead of giving limited amounts to a larger number. The institutions which will be aided are Hampton Institute, Shaw University, Clark University, Spelman Female Seminary, Talladega College, Tuskegee Normal School, Alabama State Normal School, Tongogau University, Central Tennessee College, Bishop College, New Orleans University, and Straight University. It was decided to use the money exclusively for the salaries of teachers in the normal and industrial departments of these institutions, thereby increasing and developing the number of competent teachers to be graduated here, and so give special impetus to the moral and industrial training of the colored people of the South.

The death of Roswell Smith, of the Century Company, removes a personage whose conspicuous ability will become more and more manifest as the years go by and his real worth and work are known to the general public. Born in an atmosphere of books and of a literary family, he studied law, and to literary ability added a business keenness. The *Century Magazine* and the *Century Dictionary* will be enduring monuments to his memory. The former was the outcome of a talk with Dr. J. G. Holland ("Timothy Titcomb") one night, on a bridge at Geneva, Switzerland. It was Mr. Smith's keen business sagacity, added to the literary ability of Dr. Holland, which permitted the successful cultivation of a field already supposed by the general public to be occupied. At his suggestion, also, *Nicholas* was started on its prosperous career. So *Nicholas* was started on its prosperous career. So did he quail before the appalling and increasing magnitude and expense of the *Century Dictionary*. He was resolved that it should be carried out on lines entirely different from those occupied by other dictionaries, and the result has proved his wisdom. It is an interesting historical fact that his wife, when a young lady, sent the first despatch over the Morse line of telegraph from Baltimore to Washington in the well-remembered words: "What hath God wrought!"

It is pleasant to recognize the fact that the bounty of the American people has saved the lives and advanced the welfare of very many of the Russian peasants. It has preserved to them, also, a large amount of their live stock, without which they would have been paupers indeed and destitute of any means of earning a livelihood. The steamship "Conemagh" has already started with 6,000,000 pounds of flour and 85,000 pounds of rice, and she is to be followed by the "Tynehead" with a similar cargo. Philadelphia so far takes the lead in this benevolent work. It is stated that America has given in food and money thus far about half a million dollars, and this is practically all the outside benevolence Russia has received. It is pleasant to learn that wealthy people of that stricken country have given nobly. Several aristocratic families have taken the sole care of enormous numbers of destitute people, and many women in the highest St. Petersburg society have gone to the provinces and established immense soup kitchens. The American benefactors have been distributed with the utmost care and thoroughness. In Samara province, where the famine is the worst, the relief committee have saved the cattle and horses of 100 German colonies and Russian villages, are feeding 1,200 people, and have bought seed for 19,000 acres. It is now thought that, with the relief in sight, the American benefactors have given nobly. Several aristocratic families have taken the sole care of enormous numbers of destitute people, and many women in the highest St. Petersburg society have gone to the provinces and established immense soup kitchens. The American benefactors have been distributed with the utmost care and thoroughness. 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## The Epworth League.

New England District.

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## THE PRESIDENT'S NOTE-BOOK.

AS rapidly as two strong engines can pull our train up the Berkshire Hills, your wise and witty general secretary and your president are hastening westward to attend the meeting of the Board of Control at Council Bluffs. Mr. Littlefield, whose grace and tact helped to solve the delicate problems of the Cleveland convention when the League was organized, will soon join us, and then your representation in the general board will be complete. The meeting at Council Bluffs will be very important, for there the final touches will be given to the memorial to the General Conference. All the "doings" of the Board will be fully reported in ZION'S HERALD.

While we have been journeying I have charted with our secretary about League matters, and, as would be supposed, gathered considerable information. It is evident, from survey of our district, that our chapters are most successful where the pastors take a positive interest in the plans and work of their Leagues. Too many of our young people lack the ability to originate and execute lines of work; so it comes about that in many chapters all that is done is the holding of a more or less enthusiastic regular prayer-meeting. This ought not to be the case. Our young folks need to discipline themselves by good reading, by reading in course, and by reading in each other's company. They need to acquire cultivated conversational habits, such as come from evenings with books. They need, too, a fuller, rounder knowledge of the Scriptures than our Sabbath-schools are able to give. All this requires the working of the Literary department of the League. Now there are many places where no one can shape and plan these hours of mental stimulus so well as the pastor, and he should count it a joy to be able to put himself in touch with the thought-life of his young parishioners, and thus reach their soul-life.

Works of Mercy and Help should not be forgotten. I cannot believe there are more than a half dozen places in New England in which there are not opportunities for some of the loving ministries to the needy which do so much good to those who are busy in them. But in this, as in the literary work, it will often depend upon the pastor whether the humane instincts of his young people shall be developed. The pastor must study the situation, must suggest the things to be done, and take part in the doing of them, if he would make his League a power for good in the community.

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I am thoroughly persuaded that our Plan is a good one and a workable one, and I know there are some chapters that have leading spirits in them, that can go ahead with or without the pastor and organize pure and elevated entertainments, courses of reading and study, and works of mercy and help. But I know, also, that this is true only in exceptional cases. In most of our chapters the pastor must add to his faith, sermonizing; to his pastorizing, pastoral labor; and to his pastoral labor, the intellectual and philanthropic stimulus of his constituency, especially of that part of his constituency over which he can probably have the most influence — his young people.

There is an exhortation in the Discipline that I fear, is sometimes taken too literally by preachers in charge; it is, "Be men of one work." This will never do — our pastors must be more interested in many things, touching the life of their people on all sides, and then they will accomplish more surely the one thing for which they labor. Suffer this word of exhortation. It is not that our Leagues as organizations may flourish that it is given, but that our young men and young women may grow through organization "in stature, and favor with God and man." God wants us to assert ourselves to the utmost of our capacities and talents. It is not egotism, it is not presumption, to desire, and, so far as we can, to realize the best things in ourselves. If you have any particular aptitude or dominant faculty, any facility for doing one thing better than another, know that it is God's gift to you; that He wants you to use it — yes, and profit by it. Do not be afraid or ashamed to realize your rightful interest on any talent which goes into the great currents of the world's work, which is also God's work. The increment belongs to you; and it belongs to you, by God's grace, because it will enable you to do more and better work in the line of your especial fitness. Every good gift, and every increment of good gifts, helps good work. Power helps; and the more power you gain, the more helpful you can be. Influence helps; wealth helps; character helps. All these things, expanding and increasing by use, if they are applied in a good cause, add to a man's moral working capital. They are not only legitimate, but necessary. God's stamp is on them. Why, then, shrink from laying hold upon them

we treat the sheep? Certainly this was not the Master's plan. He gives separate injunctions: "Feed My lambs," "Feed My sheep;" and in the order of the passage does it not seem that He would have the lambs looked after first?

A wise shepherd puts the lambs in a smaller enclosure within the fold instead of keeping the flock all together. This is the sure way to promote the health and strength of the whole flock. Equally successful are the special efforts put forth for the children in the church. A children's meeting is essential for the converted child as well as for the unconverted. Who in the church will take up this work? Who will help us save the children? Christian friend, stop and think of this! Watch the children in your neighborhood. See what the boys are doing, how they are spending their time out of school; listen to their conversation, and lift your heart and thought to God; listen for His call to you, "Go — work." But perhaps you will say, "I cannot do it. I can't talk to children." If God calls, "He will be with your mouth." He that soweth here "receiveth wages."

Almost every church has its juvenile organizations — "Busy Bees," "Givers and Gains," and others — but these are for girls. What is being done for the boys? The Y. M. C. A. are fishing for the "young men," and they have "many lines in the stream." We haven't lines enough in the stream to catch them young. Let us begin the work at the right end. Temptations and dangers multiply at every step. Oh, that we might have the boys before us left with the imprint on their faces! Let us let go in more, invite them to our homes to tea and to spend the evening. Personal hand-to-hand work is needed. We believe the Lord is in the movement, but we cannot lean upon this trust; we must co-operate with Him and consecrate our prayers and our lives.

While the society of to-day is dancin' "livin' whilst," let professing Christians even go into this work "hands" and "feet" to save the children, that the society of to-morrow may dance dead whilst. "Junior Leagues and kindred movements are the hope of the world," Spurgeon says, "My experience shows that they who come into the church early make the most faithful Christians." Our Sunday-school lesson gives us a minute study of the Bible, but children need a more connected and general Bible knowledge. We began teaching along this line — Bible time, names of books of the Bible, Bible geography, and Bible characters beginning with Adam. A course of ten-minute talks on prominent Bible characters are being delivered before the Juniors by neighboring ministers. The Catechism is thoroughly taught, with a drill on it at each meeting. A practical lesson is introduced, such as lying, stealing, swearing, or faith, politeness, kindness, and many others. Then an attractive Bible story, a great deal of singing, motion songs, motion prayer, five minute entertainment prepared by Entertainment committee, and marching at close of every meeting. A children's meeting will not flourish upon the doctrine of original sin; but take particular sin and the application of Christ's principles to the everyday life, family talks on Christ's love for children and how they can serve Him, and you will keep them interested. Add new features as the way opens. Provide social attractions. A sociable rightly conducted teaches politeness and consideration for each other. A good supper occasion is indispensable. "The way to a boy's heart is often through his stomach."

A child's enthusiasm must be aroused and sustained by variety and a sense of responsibility. Give them something to do. When once you give your thought and prayer to this work, new plans will suggest themselves. "Pray ye the Lord of the harvest that He will send forth laborers into His harvest field." He will find room for the humblest of His servants, and work for the weakest and most unskilled hand. Let us redouble our efforts to save the children, and not be disappointed at failures or discouraged at results; but try new methods, work and trust, keep right on praying, and "the God of Israel grant our petitions!"

Madden, Mass.

## ON THE USE OF TALENTS.

JAMES BUCKHAM.

TO possess good, and be possessed by it, is a universal and healthful desire of mankind. There is no virtue in that false humility which sits content with a mere potage of attainment, when it might even now be realizing glorious birthright possibilities of power, influence, happiness, character. Every man is bound by his filial relation to God to make as much out of the stuff that is in him as God planned he should when He gave the man such materials to work up into life. It is not only no genuine humility to go and hide one's talent in the earth, as did the unprofitable servant, but it is gross ingratitude and craven infidelity. The man who does it is unskillful and cowardly, deserving contempt for his smallness of soul rather than praise for his lack of pretension. There is no pretension to be made by him, shall it be told, that some "mute, inglorious Miltons" may be toiling today in many a humble occupation who, if they had only awakened in time to the leadings of nature — which perhaps they mistook for unwarrantable ambition — might be singing song to generations or guiding the counsels of men.

The conclusion of these thoughts is important, and especially so for young people. Consider with the utmost thoughtfulness and care the nature of those gifts of mind and disposition which you have received from God. Every young man and young woman should feel the Tremendous Sacredness of the Obligation laid upon them by their Heavenly Father to start right in life. It is no matter for light or jesting discussion; for easy, reckless choice. Do not be so careless of your life's welfare as to throw yourselves thoughtlessly into the first employment that offers itself, without considering whether you are fitted for it or not. Do not say, "I must be doing something, and I might as well be doing this as anything." What a blind, yes, what a lazy and shiftless way of looking forth upon life's responsibilities! This! God does not lay upon you the responsibility of doing something, the first thing that comes up; He lays upon you the necessity of doing this thing, this one thing, this only thing. You cannot succeed, either as the world counts success, or as God looks upon the essentials of it, unless you do the thing you were meant for. How shall you know what you were meant for? Ah, that you may know, but only by prayerful thought and self-examination. It is not a conclusion that you may easily and carelessly arrive at. You must study and balance your strongest inclinations and aptitudes. You ought also to test your wings a bit where it suits you best to fly, doing by yourselves, or somehow in a tentative way, the first things in the work which you think most likely to be your life's serious choice.

Above all, seek wise advice — first the advice of your parents, then of trusted and experienced friends. Make no choice that presents itself to you haphazard, like the flash of a butter-

fly's wings, tempting you to chase the bright creature, no matter whether it may lead. Snap judgments, as the world calls them, are very poor judgments in choosing one's life work. Think over it; pray over it; if necessary, wait over it. Patient waiters are seldom losers. Milton says, "They also serve who only stand and wait." There is a time for waiting, a time when it serves the best purposes. Such a time is the time which comes before making a great and far-reaching decision. Wait until you are reasonably sure that you are right. That is the only safe course. It is far better to be a little late in starting than to start wrong. Always bear in mind the fact that there is a right, and an only right, course for every individual in the business of life. Study to know your own talents and adaptabilities. They are sacred gifts, and yours is the sacred obligation to use them, as God intended, you should, in making your life useful and successful in the highest sense.

and that is saying a good deal. Its membership is 128.

A convention of the Stoneham, Wakefield, Wilmington and Reading Leagues will be held at Stoneham, April 27.

Rev. W. I. Haven and F. H. Knight left Monday, the 18th, for Council Bluffs, Iowa, to attend the Board of Control meeting. They went by way of Atlanta, Georgia.

About this time look out for League receptions to the new preachers. We are ready to chronicle a large number of them next month.

There is a flourishing Epworth League among the Methodist Chilren of San Francisco, of which Rev. Chan Han Fan is the leader.

The League at the New England Conference.

The anniversary was held Tuesday evening, April 5. The great church — Winthrop St., Boston Highlands — was packed. It was an inspiring sight to see the procession marching with their beautiful banners. Rev. Thos. Tyrie presented greetings from the New Hampshire Conference, and it was cordially done. One of our modest, hard-working deacons spoke of Junior work, especially as it is carried on at Harvard St. Church, Cambridge. Rev. Dr. Banks delivered an impassioned speech, urging the Leagues to look toward the senior. Dr. E. M. Taylor, of Boston, presided felicitously in the absence of Rev. G. S. Buttrick, the League president for the Conference. The singing was a conspicuous feature of the evening; it was "with the spirit and understanding also."

Another Hero Honored.

This time it is Dr. Mark Trafton. The League at Orono, Me., has taken the name Trafton Chapter. The pastor, Rev. Fred H. Morgan, has also organized a Junior League with 40 members. They are called the "Epworth Guards."

Central Circuit, Boston District.

This Circuit, comprising fifteen Leagues with a membership of 600, held its semi-annual convention at Ashland, Mass., March 26. Miss Annie B. Bright sends report in keeping with her name. They had had a fine time. The following interesting program was carried out: "The League, Our Strong Ally," Rev. A. M. Osgood; "Christian Work of the League," Rev. Garrett Beckman; "Mercy and Help," Rev. G. E. Sanderson; "What Ought Pastors to Expect from the League?" Rev. Farrel Nichols; "The Co-operation of League and Pastor," Rev. Mr. Nelson; "Practical or Applied Religion," Rev. Dillon Bronson. Frequent musical selections enlivened the sessions, and a fine colation generously provided by the Ashland ladies proved an agreeable interlude. Rev. A. P. Sharp was president of the day.

— LUILLA CLARK, in Western.

FRESH FROM THE FIELD.

REV. F. N. UPHAM.

East Boston, Bethel Church. — Dr. Bates speaks most approvingly of his young people and their Leagues. A few weeks ago they gave a reception to the church, when their good pastor calls "a good Christian enterpriser."

Boston Highlands, Winthrop St. — The League here has a splendid Junior department.

Waltham, Immanuel Church. — This young church has one of the best Leagues in the New England Conference, called Fairbanks Chapter. It has already about 150 members. Rev. Harvey H. Paine, the new pastor, will find the young people splendid helpers.

The watching stars shall speak their strength of heart,

And all thy good shall seek thee

Where thou art,

On thy way,

With all thy heart,

Then be all.

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## MAINE CONFERENCE.

[Continued from Page 2.]

Words of sympathy were spoken by the Bishop and others, and a large collection was taken for him.

J. H. Remick, Cyrus Purinton, Frank C. Potter, Woodbury P. Merrill and M. S. Hughes were advanced to the second class of deacons.

Edward C. Strout was continued in first class of deacons.

C. A. Brooks was admitted on trial.

A. W. Pottis presented report of Church Aid Society, recommending collections to be taken in May.

Prof. L. T. Townsend was introduced and addressed the Conference.

At 2 p. m. the memorial service was held. Several selections were rendered by the Conference quartet. W. S. Jones presided.

D. B. Randall read a memoir of Mrs. E. H. Robinson; W. F. Berry of Mrs. L. E. Record and Rev. David Church; and W. S. Jones of Mrs. Abby C. Waterhouse.

The Woman's Home Missionary Society held its annual meeting and elected the following board of officers: President, Mrs. C. F. Allen; vice-president, Mrs. C. A. Springer; corresponding secretary, Mrs. E. O. Thayer; recording secretary, Mrs. W. S. McIntire; treasurer, Mrs. I. Luce; district secretaries, Mrs. E. L. House for Augusta, Mrs. S. D. Thomas for Lewiston, Mrs. G. B. Palmer for Portland. Conference committee on supplies, Miss Belle Allen, Kennebunk. Delegates to annual meeting, Mrs. C. F. Allen; alternates, Mrs. G. R. Palmer, Mrs. I. Luce.

The Education Society held its meeting at 3:30, E. O. Thayer presiding. D. B. Randall offered prayer. Memorial addresses were delivered by Prof. L. T. Townsend, of Boston, and President Raymond, of Wesleyan.

A very impressive consecration service for the especial help of the candidates for orders, was held at 7 o'clock, conducted by the Bishop.

## SUNDAY.

The large Congregational church was crowded to its utmost capacity at the three services. The love-fest at 9 o'clock, conducted by E. T. Adams, was spiritual and of the "bounding" sort.

Bishop Goodsell preached, from Phil. 3: 10, an inspiring Easter sermon. Appropriate anthems were rendered by the choir of the church.

In the afternoon Prof. L. T. Townsend paraded the heroism required by true men, as exemplified in John the Baptist. The choir of the Free Baptist Church conducted the musical program.

## MONDAY.

At 8 o'clock the devotional exercises were led by C. E. Springer.

A. R. Sylvester's relation was changed from supernumerary to effective; A. D. Grafman was discontinued at his own request; R. H. Kimball was granted a supernumerary relation, W. F. Marshall a supernumerary relation, and Elbridge Gerry was re-admitted.

The Bishop was requested to appoint H. B. Mitchell as city missionary at Biddeford. C. F. Allen, for committee, reported in favor of publishing 1,000 copies of D. B. Randall's "Statistical History of the Conference."

Report on Marriage and Divorce was read by Dr. Allen; of Freedmen's Aid by H. Chase; and both were adopted.

W. S. Jones was appointed Conference auditor.

The treasurer of the Conference Missionary Society reported \$5,825 raised this year.

The Conference stews reported that only about one-half the apportionment for Conference claimants has been raised. Total amount from all sources, \$4,386.

A letter was read from H. P. Torsey, now in Florida.

Rev. Dr. Berry, of the *Epworth Herald*, conducted a revival service in the evening. He gave a pointed address on the spirit and motives of work for the masses, and then led a service of testimony, prayer and song.

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Rev. Dr. Berry, of the *Epworth Herald*, was introduced and addressed the Conference. The report of the committee on the Epworth League recommended organization of Leagues on every appointment, and quarterly reports from local and district Leagues to secretary of Conference League.

The Conference treasurer reported total collections \$12,314.

E. T. Adams reported results of Waterville Interdenominational Conference. Voted to make the presiding elders commissioners on Missionary Societies.

Committee on Benevolences reported in favor of systematic methods in taking collections, with quarterly reports to presiding elders; and the taking of Conference claimants' apportionment by subscription.

At 2 p. m. devotional exercises were led by H. E. Foss, C. F. Allen in the chair.

A resolution favoring deacons work was offered by M. C. Pendexter. Miss Mayhew addressed the Conference.

I. Luce presented a resolution favoring work among French Canadians in our large cities, and asking for an appropriation of \$1,000 from the Missionary Society. E. R. Drummond, of Waterville, addressed the Conference on this subject.

The report on Temperance by C. F. Parsons was warmly discussed and finally adopted after strong amendments pledging renewed hostilities to the rum traffic.

At 3:30 M. S. Hughes and M. C. Pendexter spoke tenderly and eloquently of the veterans of the Conference, the occasion being the anniversary of the Preachers' Aid Society.

The statistical report showed a decrease of 80 in the number of probationers, of 254 in membership, and in benevolent collections of \$506.

The report on Sunday-schools and Tracts was read by James Wright, and on Education by E. O. Thayer. The later report recommended a constitutional amendment forbidding grants to sectarian institutions in Maine.

The committee on Epworth League recommended memorializing the General Conference to make the presidents of Leagues members of the quarterly conference, and opposing the election of a general secretary.

The Bishop nominated W. F. Holmes to preach the missionary sermon; M. S. Hughes alternated.

The committee on Education nominated the following visitors to schools: Kent's Hill, I. G. Ross, O. S. Pillsbury, F. A. Bradburn; Lasell Seminary, M. C. Pendexter and wife; Boston University School of Theology, A. S. Ladd, Walter Canham.

The anniversary of the Epworth League was held in the Congregational church. The singing was by a chorus choir under the charge of Rev. E. L. House, E. O. Thayer presided. Rev. J. F. Berry, D. D., of Chicago, gave the address.

At 9 o'clock the business session was re-

sumed.

The committee on Missions reported through E. T. Adams, appropriating \$1,500 to the three districts.

The vote on the Second Restrictive Rule stood 57 for, 12 against.

On the action of the Philadelphia Conference for the equalization of lay and ministerial delegation and joint action, the vote was 28 for, 23 against.

N. C. Clifford was appointed tract agent. I. Luce was appointed railroad secretary. C. E. Bibee was granted a supernumerary relation.

The delegates to General Conference were instructed to use their own judgment in actions referring to the rights of women in the church.

The usual resolutions were passed, the appointments were read, and the Conference adjourned.

The appointments appeared last week.

## VERMONT CONFERENCE.

Reported by REV. W. R. DAVENPORT.

[Concluded.]

SATURDAY.

The morning prayer-meeting was led by H. F. Forrest.

Wm. E. Allen and R. T. C. McKenzie, of the third year, were passed in character and studies and advanced from deacons of the first to that of the second class.

Geo. H. Wright and Wm. C. Johnson were passed in character and continued as deacons of the first class.

Geo. J. Newton, John P. Smith, Ernest C. Carpenter, were elected local elders. Silas Van De Car was elected to local elder's orders.

The case of H. F. Reynolds, who desired to continue in the supernumerary relation in order that he might continue as an evangelist under the auspices of the Vermont Holiness Association, was taken up. The presiding elder moved his continuance, and the motion was discussed by H. E. Howard, L. P. Chase, W. R. Davenport, A. G. Austin, E. E. Reynolds, E. H. Bartlett, affirmatively, and in the negative by H. F. Forrest, W. N. Roberts and R. L. Bruce. The motion prevailed.

G. L. Wells and Church Taber were also continued on the supernumerary list.

Silas Van De Car, Milo S. Eddy, G. A. Armstrong, and John L. Wesley were admitted on trial.

The special order of the day—the consideration of the resolution requesting the Bishop to reduce the presiding elders' districts from four to two—was taken up, and W. R. Davenport moved that, in view of the action of the Lay Electoral Conference, and in the interests of harmony, the matter be indefinitely postponed. The motion was seconded by R. L. Bruce and unanimously carried.

The place of the next Conference was left with the presiding elders.

A collection was taken for the local expenses of the Conference. The statistical secretary submitted a report of the totals of all columns, the membership showing a slight decrease.

The secretaries, statistician and treasurer were instructed to present bills for all expenses incurred.

The committee on Temperance reported, through C. P. Taplin, resolutions of the most radical type. W. L. Davenport moved to amend by substituting for the entire report of the committee a portion of the report of the committee on Temperance of last year. N. W. Wilder moved to amend such substitute by striking out a portion of such section of last year's resolutions. L. L. Beaman moved that, in view of the muddled state of affairs, all amendments and substitutes be laid on the table, and the original report be taken up. Carried. Thereupon L. D. Beaman addressed the Conference at length against the adoption of any resolution which sought to impose a binding restriction as to the votes of any member. On call of W. J. Kidder, the resolutions were then taken up seriatim and adopted, the political sections being carried by only a small majority.

The Sunday-school committee made a report, which was adopted.

W. S. Smithers and G. A. Emory being absent when the vote was taken on the change of the Second Restrictive Rule were given an opportunity to vote on the question. Adding in their votes, the result of the ballot was 43 for, and 38 against. This is noticeable as indicating a change in the sentiment of the Conference, the vote a year ago on the woman question being against rather than in favor of any change.

Missary Secretary Peck was introduced, and briefly addressed the Conference as to the importance of giving the missionary cause a fair and honest chance before the public.

The committee on Resolutions reported the usual resolutions of thanks, which were adopted by a rising vote.

The triers of appeals were elected, also the appointees for the missionary and Conference sermons, the Conference board of Church Extension, and the district boards of Church Location.

The \$1,200 missionary money allotted to the Conference was apportioned to the weak charges.

W. N. Roberts was re-appointed committee on railroads.

C. D. Thatcher was transferred from effective to supernumerary, in order that he might continue in charge of the new church enterprise at Linden, Mass.

C. W. Bradlee was announced by the Bishop as transferred from the New Hampshire Conference.

The report on Temperance by C. F. Parsons was warmly discussed and finally adopted after strong amendments pledging renewed hostilities to the rum traffic.

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## Obituaries.

Page. — Abigail P., wife of Reuben W. Page, of Gilman, N. H., died of heart failure, Jan. 11, 1892, aged 76 years, 9 months and 4 days.

Reverend Mr. Page, a distinguished member of the town, died in the town in which he resided.

She was of a quiet, amiable disposition, and her Christian qualities were exemplified in a good life.

Her life of faithfulness shone most conspicuously in her family and among her friends, and she was greatly beloved by those who knew her real worth as a true wife, mother and friend.

A. B. Russell.

Smith. — Reuben C. Smith was born in Stanstead, Canada, Dec. 22, 1814, and died at Barton Landing, Vt., Jan. 13, 1892.

In the death of Brother Smith God has transferred a tried and true servant. He was converted in early life and became at once a decided and thorough-going Christian man. He became a member of the Methodist Episcopal Church in his native town in 1830 or '40. Removing from Stanstead to New Haven, he was united with the Congregational Church, there being no Methodist church then at New Haven.

He was soon chosen a deacon of that church and served in that capacity with acceptability until his removal to Barton Landing in 1869. On coming to this place he united with the M. E. Church, and for twenty-three years has served his Master faithfully.

He was financially liberal, and was the friend of Methodist preachers. With an eye to the business of the church, he was one of its wisest counselors. In the board of stewards he will be greatly missed, having been one of its members for many a long time, and a good judge to the worth of the church.

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## Zion's Herald.

WEDNESDAY, APRIL 27, 1892.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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THE GOSPEL OF HELPFULNESS.

The gospel of helpfulness is less preached in the world than it ought to be, and less practiced, we fear, than preached. Every one admits that it is a good gospel; we hear no objections to it on the theoretical side.

But on the practical side men seem to shrink from making it the rule of life. They will clasp their hands with a great deal of genuine enthusiasm when somebody else does a fellow-creature a good turn; but let the needy brother come *their* way, and those same applauding hands are thrust under the coat-tails with the most abstracted unconcern! "Helpfulness is an excellent proxy-gospel, on the objective side of it," men seem to be saying. But on the subjective side?—Well, that is a different matter. We are all disposed to be directly interested in *being* helped. As recipients we can get along very nicely without proxies. It is only in the avoided role of benefactors that we seem to need them.

And yet this gospel of helpfulness is the very core of Christianity. If you should take your Bible and gather out of it all the suggestive germ-thoughts concerning man's social relations—which constitute by far the greater part of his life—you would find that they all cluster about this central truth of helpfulness. Man owes nothing to his brother man except to be his helper. But this includes everything. It is the epitome of all brotherly obligations and privileges. There can be no more, and there ought to be no less, of true benevolence in life than mutual helpfulness.

Paul says that helpfulness is the law of Christ. When we bear one another's burdens we fulfill this law. If you are anxious to know what dominating purpose you ought to cherish in order to make your life thoroughly Christlike, we say to you, on the authority of Paul, cherish the purpose of helpfulness.

One beautiful Sabbath morning we entered a church in a New England town, and took a seat near a stained glass window. Absorbed in the opening music, we did not notice that the colored light from the window, through which the sun was pouring its full splendor, fell astir upon the back of the pew in front, on which our hand was resting. But when the music ceased our eyes turned suddenly, and we beheld something which for an instant made us think that we had been translated into another world. There was the hand glorified, transfigured as if it were a part of some celestial body. We held it up, as a child might have done, in the beautiful flood of light streaming down through the window.

It seemed transparent, penetrated through and through by the rosy splendor. Then our eyes followed the light upward to the window, and in letters of white and blue over the rose-pane through which the glory fell, we read these words: "If ye love Me, keep My commandments." And a little below: "Thou shalt love thy neighbor as thyself."

There was the true secret of the transformed hand! It said to us, "If you would have your hand always thus glorified, consecrate it to that service for man which is obedience of God."

All that is shining, all that is transfiguring and heavenly in these lives of ours, comes from our consecration of them to obedience and service. You may succeed in obtaining accomplishments, luxuries, social graces, cultivated companionship, art, books, fine clothing, adornments, everything that makes the outward life glittering and attractive, but unless your soul is all transfigured and glorified by this light of consecration and service, you will never know what it is to be beautiful in character.

Helpfulness, service, fulfilling the law of Christ, bearing our brother's burden with him—this is the life which we are called upon as Christians to lead. This is the life that glorifies us forward to prepare the way for Christianity.

and satisfies. This is the ideal life for mankind. How strange that many of us should shrink from it as we do, should have such a repugnance to that dominating purpose of unselfish service which alone is capable of making our lives Christlike and beautiful!

## PRAY FOR THE GENERAL CONFERENCE.

In spite of Prof. Huxley's attempt to impose a materialistic prayer-gage on the faith of the church, Methodists continue to cherish something more than a traditional faith in prayer. They believe in a spiritual Power beyond the material. They believe that Power interposes in favor of moral interests, both small and great, noting the fall of the sparrow as really as the explosion of a world. In the moral order of the universe this Being is especially interested. He is in every reformation and revival, in every forward movement and broad plan of the church. In all the past the disciples of Wesley have made their consultations and conferences, whence were to issue their larger schemes for the evangelization of the world, matter of prayer. The custom is a good one, and should be honored in the great May gathering at Omaha.

There are many reasons why we should pray for the ensuing General Conference. The interests involved in its deliberations are very great. Other similar assemblies have considered matters of great importance, but it may be doubted whether any one of these quadrennial Conferences has handled broader and more important interests than will be touched at Omaha. The field of the church is now world-wide. Her agencies are in all lands; her influence pervades all the races of the globe. Properly to adjust the forces operating in these many directions, requires the utmost care and wisdom on the part of the members; for they are to act not only for the present, but as well for the distant future. The need of Divine guidance will be realized when we recall the fact that these vast and delicate interests are to be considered and adjusted by human agents, many of whom are quite unequal to the great task assigned them. In such an assembly wisdom is in the minority, usually in the undemonstrative minority. We need to pray that the counsels of the wise men in the Conference may prevail; that the large and permanent interests of the body rather than what is personal and petty, may secure attention; and that the cause itself may be taken forward by the considerate action of the body.

There are important measures which require careful consideration. The manning of the various official positions has an importance, but not comparable to the measures which must come up for consideration. Men disappear, measures survive; especially will this be the case with some which must be considered by this General Conference. The very organization of the church itself presses for fresh consideration. The lay element must long be re-adjusted, in our government, to the clerical. The electoral franchise must be extended to the body of the laity; they must be admitted by popular election to the quarterly and Annual Conferences. In the Methodist Church, where woman has been so considerable a force, the female members cannot remain disfranchised. They have rights which must be respected. May our chief men in the General Conference have wisdom and courage to deal with this difficult question! Men lacking in these supreme qualities will surely be unequal to the duties of this great occasion. Our mission fields, too, will soon need readjustment. They cannot remain permanent attachments to the American Church; they are growing into great churches among the nations, and wisdom will be required to deal with these important interests. The home work is equally important. Great problems confront us. The city problem is one for the church as well as the State. How to reach the polyglot hordes in congested centres, we have not as fully learned as we ought. The wider outbreak of population on plain and mountain-range makes a new problem. May the fathers in this great council have wisdom to deal with these and sundry other questions coming before them!

## ENGLAND'S MISSION IN THE EAST.

The following intelligent letter of inquiry has been received from one of our New England ministers. We are happy to give it to you, to meet our answer to the same:

In Egypt prompts a few questions in regard to the religious aspect of the case: Will the continued occupation of Egypt by England help or hinder civilization and Christianity? Will Egypt herself be better off if England has a hand in her? For centuries Egypt not only maintained herself, but exerted a powerful influence over civilization everywhere. The days of her independent glory are now past. Her affairs will be managed by some other nation. What nation will do this in the East? In the case of the Christian Church, it is France, with its atheistic tendencies, Germany with its Catholic influence, or England with its Christianity?

"Our country, great and mighty though it is and glorious as its achievements have been to us, is absorbed in directing the progress of the world, and, therefore, it is not in our province to attempt to spread Christianity on the Eastern continent. Naturally as citizens of a great republic we are jealous of England's increasing empire, which is greater than that of all the empires of the Old World, and which will be only in its infancy when all these have been forgotten. Should we not forget all feelings of jealousy as Americans, and rejoice at Christians in the prospect of the coming of Christ to the influences of the Gospel of Christ?"

England, too, is the apostle of liberty. Civil order is co-apted with the free movement of the individual; the rights of the one are shown to be in harmony with the best interests of the many. It is the merit of England that she builds free nations, nations in some instances greater than her original self. America's greatness is due to her English descent and training—a training often severe, but salutary, as evidenced by the people she has created. If our first colonists had been Spaniards or Portuguese, America to-day would be as poor as Mexico or Peru; and instead of having immigrants pressing to enter our ports, we should seek them in value by a bounty of \$500 each. The poorest in the Old World are learning that the elements of real prosperity are to be found in the English-speaking lands.

But the movements of Providence

are not limited by the exigencies of Methodism.

In the approaching dawn of the twentieth century may He not be moving England in a like manner in the East as the one nation best fitted to do this work; and should we not rejoice in this and pray also that in the salutary time of our own nation may be moved to attempt a like conquest in the West?"

—

England, like the Venus of Greek mythology, sprang from the sea-foam, and like the goddess, has been wafted by the west winds along the waves of the ocean to Cyprus and the Far East, where she sits in majesty, clad in purple, with a golden wreath upon her head and an imperial sceptre in her hand. It means the control of the speculative and effete East by the practical and energetic West; the return of Japhet to dwell in the tents of Shem; the contribution of what is best among the new nations to the decadent peoples of the Orient. This wide extension of British influence and control in Asia, Africa and the isles of the sea, is the most noteworthy fact of the century.

The wide sway of England in the East must be regarded as providential. No doubt Englishmen, like those of other nations, are ambitious and grasping; they wish to enlarge the national domain, and, in dealing with the vast hordes of wealth open to them, they are disposed to take the lion's share; but Providence works through the truth—she gives the truth an open field and fair play. In this sense England is favorable to Christianity, and her presence there will be in the end Christianize the ancient East.

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Clerical Politics.

The *Independent* of last week has a discriminating and just editorial upon the above topic. Our able contemporary frankly observes that the evil has appeared in the Presbyterian and Protestant Episcopal Churches as well as in the Methodist Episcopal Church. The *Examiner* (Baptist) is quoted as saying that clerical politics "is not the exclusive plague of any church." We give at some length the wise, forceful and practical paragraphs with which the editorial closes, and commend them to the attention of the members-elect of the General Conference: —

"It is not strange, Methodists being human beings, that politics should be a possible and dangerous element in that church. There is ample motive for combination. The Annual Conferences elect delegates to the General Conference. The position of a delegate carries with it much power and influence. General Conferences are held in the same cities where the scenes of no little interest and excitement when it comes to elect delegates. Stories occasionally get into circulation of strange and improper methods used in the election of some of the delegates. As is most natural, Something of value is to be gained or lost, and there would seem to be constant danger that in the heat of the struggle the 'spoils' if we may call to them, which are ecclesiastical body may be re-sorted to."

"How can we prevent scandals from arising out of clerical politics? First, by discriminating between proper and improper methods, and not by condemning all efforts to secure a particular object. Second, by organizing the house of delegates which controls the ministry of the church. Third, by diminishing the 'spoils' if we may call to them, which are ecclesiastical body may be re-sorted to. The method of Hugh Price Hughes in London and of Dr. M'All in Paris.

—

The list of Vermont appointments, printed last week, should have contained the name of Rev. Richard Morgan against the town of Ludlow. This appointment was not included in the list received by us.

—

The Maine Conference at Augusta appointed Rev. H. B. Mitchell city missionary to Biddeford, in which work he is having prosperity. The mission of late has moved into a fine new room on Main Street.

—

Dr. W. H. Withrow, of Toronto, is traveling extensively in Egypt, and we publish on our first page a series of interesting and instructive articles which are written by special request for our columns.

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Dr. J. F. Berry, editor of the *Epworth Herald*, received generous welcome at the recent sessions of several of our Conferences.

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bankers, 12; physicians, 7; superintendents of schools, 4; lumbermen, 5; real estate, 4; editors, 5; farmers, 4; doubtful, 4; dentists, 2; postmasters, 2; clerks, 4; insurance agents, 2; railroad, 4; printers, 2; book-keeper, 1; judges, 5; bricklayer, 1; telegraph, 1; publisher, 1; barber, 1; time-keeper, 1; ship-builder, 1; superintendent orphans, 1; ex-governor, 1; builder, 1; naval officer, 1; missionary, 1; State senator, 1; retired, 1; laborer, 1; mail carrier, 1; caterer, 1; revenue service, 1; book-binder, 1; engineer, 1; educational bureau, 1; local preacher, 1; lieutenant-governor, 1; reporter, 1; steam laundry, 1; rancher, 1; total lay delegates, 181.

The personnel of the General Conference, as seen above, reveals a body of men who would be an honor to any church. The delegates come from every division of our great church army. All the bishops will doubtless be there; and the senior member of the episcopal board — Bishop Thomas Bowman, *clarum et venerabile nomen* — will preside at the opening session.

Nearly all the General Conference officers — agents, secretaries and editors — have been chosen delegates. The famous trio who have accomplished such great things for the Missionary Society during the quadrennium — Drs. McCabe, Peck and Leonard — will smile on their friends at Omaha, the latter going to the great convention at the head of the Cincinnati Conference contingent. Dr. Mendenhall, of the *Review*, leads the North Ohio Conference delegation, and Dr. Buckley, of the *Advocate*, is the standard-bearer of the New York East delegation. Dr. Payne, secretary of the Board of Education, will have a good chance to make one of his big speeches in favor of his pet scheme for the federation of the Methodist institutions of learning. The publishing agents — Drs. Hunt, Eaton, Cranston and Stowe — will be present to give an account of their stewardship, and the hearts of the superannuates will rejoice when they learn that \$125,000 will be given to the Conference claimants next year out of the profits of the Book Concern. Dr. Bristol, of Chicago, who brought up the rear in the Rock River delegation four years ago, takes this year the lead. He may not be a Goliath in stature, but he will command attention on the floor of the Conference, and no wiser words will be uttered than his. Ex Gov. Evans, of Colorado, will be there again — the Conference would seem lonely and incomplete without him. Dr. John Lanahan is the leader of the delegation from Baltimore Conference. Seven times has he been sent to General Conference by his brethren. Dr. Quisen, of Central New York Conference, is a man whom his brethren delight to honor; for the eighth time he will represent them in the highest councils of the church.

Other prominent leaders of delegations besides those mentioned are: Central Ohio, Dr. L. A. Bell, one of the most popular presiding elders in Ohio; Colorado, Dr. Earl Cranston, who was the first delegate of the present body elected; Des Moines, Dr. Emory Miller, whose new book, "The Evolution of Love," is one of the choicest contributions to the intellectual endeavors of American Methodism; Detroit, Dr. L. R. Fiske, the general president of Albion College; Genesee, Dr. J. E. Williams, one of the best all around presiding elders of Western New York; Illinois, Dr. S. H. Whittle; Iowa, Dr. C. R. Stoddard; Kansas, Dr. G. S. Dearborn; Louisiana, Dr. J. C. Hartnett, secretary of the Freedmen's Aid Society; Michigan, Dr. J. H. Potts, the vigorous editor of the *Michigan Christian Advocate*; Newark, Dr. H. A. Butt, the scholarly president of Drew Theological Seminary; New England, Dr. Warren, who stands among the chiefs of American educationalists; New England Southern, Rev. S. O. Benton; New Jersey, Dr. Thomas Hanlon, the principal of Princeton Seminary; New York, Dr. J. M. King; Ohio, Dr. D. H. Moore, with whose editorials the *Western Christian Advocate* bristles every week; Philadelphia, Dr. T. B. Neely, who has just written a book on the General Conference that every delegate ought to read with the utmost care; Pittsburgh, Dr. C. W. Smith, who has sat on the tripod of the *Pittsburgh Christian Advocate* for the last eight years; Southeast Indiana, Dr. J. P. D. John, the energetic president of DePaul University; Wisconsin, Dr. W. P. Stowe, who has been one of the agents of the Western Book Concern for the last twelve years.

The universities and theological seminaries will have representatives as follows: Boston, Dr. Warren; Garrett, Drs. Ridge, Way and Little; Drew, Drs. Butt and Miley; Hamline, Dr. Bridgeman; Albion, Dr. Fiske; Baltimore, Dr. Goucher; Grant, Drs. Spence and Ackerman; DePauw, Drs. John and Gobin; Ohio Wesleyan, Dr. Whittle; Lawrence, Dr. Galagher; Gannan, Dr. Thirkield.

There will be three ministerial delegates who are brothers; S. H. Whitlock of the Illinois Conference, W. F. Whittle of North Ohio, and E. D. Whittle of Central Illinois. This is probably the first instance of this kind on record. A superannuate will represent Northwest Indiana Conference — Dr. J. L. Smith; though when elected he was a presiding elder.

Many well-known faces will be missed. Some of our most prominent ministers and laymen who have represented the church in former General Conferences have been summoned from among men during the quadrennium. The neurological list includes: Dr. J. H. Bayliss, of the *Western Christian Advocate*; Gen. Clinton B. Fisk, Dr. M. M. Board, Dr. B. St. James, Dr. Fry, of the *Central Christian Advocate*, W. H. Craig, Dr. James B. Smart.

## EAST MAINE CONFERENCE.

Reported by REV. C. A. PLUMER.

The usual examinations were held on Tuesday.

The reunion prayer-meeting was a religious feast.

WEDNESDAY.

The Conference assembled at the M. E. Church in Rockland for a prayer service at 8:30 on Wednesday, April 20.

At 9 o'clock Bishop Goodsell opened the Conference with the Holy Eucharist and an interesting talk. On roll call, more than three-fourths of the members were present.

C. A. Plumer was elected secretary; he appointed V. P. Wardwell and E. H. Boynton as assistants. J. W. Day was chosen statistical secretary, and W. W. Ogier, treasurer.

The usual committees were selected. The choice of delegates to the General Conference was made the order of the day for Friday at 10 A. M.

The vote on the amendment of the Second Restrictive Rule was taken: Yes, 41; no, 24. An additional vote will be taken at the last session of the Conference.

A draft was ordered on the Book Concern for \$545, and on the treasurer of the Chartered Fund for \$25 for Conference claimants.

Drs. W. A. Spencer and Charles Parkhurst and Mr. C. R. Magee were introduced and addressed the Conference. Dr. Parkhurst brought \$223 from the Wesleyan Association to the Conference for Conference claimants.

The publisher of the Year Book reported

\$60 profit, which was ordered paid to the stewards for the benefit of Conference claimants. A vote of thanks was returned to Rev. L. H. W. Wharf for this labor of love and profit to the Conference.

Notices were given, and Conference adjourned.

The Conference sermon was preached by Dr. T. Crosby, and Dr. Parkhurst spoke of the work of the Freedmen's Aid and Southern Education Society. Both were enjoyed by the audience.

The anniversary of the Church Extension Society was held in the evening, Dr. W. A. Spencer, speaker. He was at home with his audience and his theme.

THURSDAY.

Conference met at 8:30. The devotional service was led by V. P. Wardwell.

Business was resumed at 9 o'clock.

A paper respecting the centennial of Jesse Lee's preaching in Maine was received and referred to a committee of three — G. D. Lindsay, B. S. Arey and B. B. Byrne.

Drats on the trustees of Conference were ordered for \$85 for domestic missions, and \$288 for Conference claimants.

The treasurer of the Episcopal Fund informed the Conference by mail that the sum of \$1,020 is apportioned to be raised by this Conference. Referred to presiding elders, to be apportioned to the districts.

A resolution was adopted, solemnly protesting as a Conference against the adoption by the United States Senate of the Geary bill which discriminates so severely against the Chinese people.

A resolution respecting united effort by the church to secure legislation respecting the better observance of the Sabbath, was received, and referred to the committee on the Sabbath. The 20th Question: "Was the character of each preacher examined?" was called, and "Nothing against him" was answered in each case. The reports of the presiding elders told of faithful work done and success following.

Rev. F. A. Bragdon, of the Maine Conference, R. W. Jenkyn, of the Congregational Church, J. H. Parshley and Father Tripp, of the Baptist Church, were introduced.

At 10:30 the Fast Day service was observed. Prayer was led by Rev. J. H. Parshley, and addresses were made by E. H. Boynton, H. E. Froehlich and Bishop Goodsell.

Notices were given, when the Conference adjourned with the doxology and the benediction by Bishop Goodsell.

In the afternoon the anniversary of the Woman's Home Missionary Society was held, Mrs. W. E. Dwight, of Boston, addressing the audience. The anniversary of the Maine Bible Society also occurred, with addresses by Rev. W. L. Brown and Mr. E. B. Sullison, agent of the Society.

The anniversary of the Conference Missionary Society was held in the evening. Dr. J. O. Fiske addressed the audience, which filled the church to the last square of standing room.

FRIDAY.

The Conference met at 8:30. The devotional service was led by S. H. Beale.

Business was resumed at 9, Bishop Goodsell in the chair.

Voted that when the Conference adjourns, it adjourns to meet at 3 for the purpose of receiving the Electoral Conference. D. H. Tribon, H. E. Foss and J. T. Crosby were appointed a committee to arrange for the conference.

The 5th Question: "Who are admitted to full membership?" was called, and U. G. Lyons, C. W. Lowell, J. A. Weed, J. T. Moore, S. M. Small and N. B. Cook were addressed by Bishop Goodsell with soul-stirring and eloquent thoughts and language; their characters passed, they were well reported, and were admitted.

The order of the day was taken up; and after adopting a plan for voting, proceeded to vote for delegates to the General Conference, S. H. Beale, H. E. Foss, A. W. C. Anderson and W. W. Ogier having been appointed tellers.

Dr. J. O. Foss and Le Roy Bates, Rev. M. B. Pratt and Rev. J. M. Frost were introduced.

Dr. A. F. Chase, principal of the Conference Seminary, called attention to the condition of the school. The attendance of students continues to increase. Last year was the largest in number in the previous history of the school. The attendance this year is sixty more than last year. The work of salvation still continues.

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At 3 p. m. Conference met according to adjournment.

The ballot for delegates was reported. A. F. Chase, Ph. D., was elected, and at a later ballot G. W. Winslow was elected. J. F. Haley and C. B. Wentworth are the reserve delegates.

The members of the Lay Electoral Conference came into the church. Hon. J. H. H. Hewett of Thomaston, the president of the Lay Electoral Conference, was introduced and addressed the two bodies with ringing and fitting words. M. P. C. Withers, of Bangor, and Hon. Geo. M. Warren, of Casco, are the lay delegates; D. G. Mitchell, of Saco, and Eben Tibbets, of Dexter, represent the Reserve delegates.

Baker Memorial Church, Dorchester, showed their appreciation of the re-appointment of their pastor, Rev. C. H. Talmage, for the fourth year, by giving him and his wife a most hearty welcome Wednesday evening, April 13. The reception was under the auspices of the Epworth League, and to the credit of this noble hand of Epworthians it deserves to be said that they did it in every way a brilliant success. The gathering was large and enthusiastic. Mr. T. G. Buckley, president of the League, and Capt. H. C. Hemmingsway, representing the church, spoke words of welcome, to which the pastor made an appropriate and happy response. Rev. W. H. Allbright, of the Pilgrim Congregational Church, Rev. C. R. Eliot, of the First Church of Dorchester, and the presiding elder, Dr. Chadbourn, followed with bright and appreciative addresses. Music was furnished by the church choir and Albee's Orchestra. The refreshments were choice and abundant. Both the auditorium and social hall were beautifully decorated for the occasion. More than seven hundred people attended the Easter services Sunday evening, at the close of which one of the girls of the Sunday school came upon the platform and presented to the pastor a large basket of choice flowers, pledging the love and support of the entire school for the coming year.

Whitinsville. — The Epworth League of Whitinsville, on the evening of the 13th instant, gave a reception to the returning pastor, Rev. M. Emory Wright. It was very full attended, and the welcome extended was not merely cordial, but enthusiastic. The League is very flourishing and exceedingly helpful to the pastor in all the church work.

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## The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ." —John Wesley.  
"We live to make our church a power in the land, and while we live to love every other church that scorns our Christ." —Bishop Simpson.

## WHITE AND RED.

(The following are selections, arranged for Sunday readings, illustrating the thoughts symbolized by the colors of the Epworth League.)

May 1.

New flower scents strewed everywhere,  
New sunshine poured in largess fair,

"We shall be happy now," we say;

A voice just trembles through the air  
And whispers, "May."

—Susan Coolidge.

Read your Bibles. Fill your whole souls with the thought of Christ; make Him not only a Redeemer, but a Brother; not only a Saviour, but a Friend. —Canon Farrar.

A Christian is just one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian. —George Macdonald.

There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper, would be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give. —Josephine Pollard.

Sunday, May 8.

Can I have the thing I pray for?  
God knows best;  
He is wiser than His children;  
I can rest.

Do I need this extra schooling?  
I shall see  
In the reconciling future  
What for me

Was the best His love designed;  
Something good  
Out of all the sorrow cometh;  
Understood

Will it be, when later  
At His feet  
We shall learn His blessed purpose—  
Love complete.

—SARAH K. BOLTON, in *Golden Rule*.

There is a pathetic story of an old artist who gave his life to save his ideal. He had his great masterpiece in wet clay standing in his garret, which in his poverty was both studio and bed-room to him. It grew very cold one night and the old man knew there was danger that the water in the interspaces of the clay would freeze and destroy his work. So he arose, and taking the clothes from his bed, he reverently and affectionately wrapped them around his statue to save it. Then he lay down, uncovered, to wait for the morning. When his friends came to his garret after the sun had risen, they found the statue warmly covered and preserved, but the old sculptor they found cold and dead upon his bed. He had died that his beautiful ideal might not be injured.

In the soul of every Christian young woman the image of Christ shines as the ideal into which she would fashion her own life. Nothing must stain the purity or tarnish the lustre of that image. And she must be ready to give her very life rather than take any blemish. —J. R. Miller, *D. D.*

Sunday, May 15.

Sincerity, I think, is better than grace. —Carlyle.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done. —Sir John Lubbock.

If anything unbinds you hear  
About some one you know, my dear,  
Do not, I pray you, it repeat  
When you that some one chance to meet;  
For such news has a leader way  
Of clouding o'er a sunny day.

But if you something pleasant hear  
About some one you know, my dear,  
Make haste — to make great haste — 'twere well —  
To her or him the secret to tell;  
For such news has a sunny way  
Of lighting up a cloudy day.

—Selected.

O Lord, Thou knowest what is best for us! Let this or that be done, as Thou shalt please! Give what Thou wilt, and how much Thou wilt; and when Thou wilt. Deal with me as Thou thinkest good. Set me where Thou wilt, and deal with me are gone, and do all things just as Thou wilt. Behold, I am Thy servant, prepared for all things; for I desire not to live unto myself, but unto Thee; and oh, that I could do it worthily and perfectly! —Thomas a Kempis.

Sunday, May 22.

Dr. Cumming once reminded his hearers of the Cairngorm mountain in Scotland, wherein the Highlanders gather rock-crystals; when the sun comes out after heavy rains, they search the mountain's brow for shining objects — the storm has washed the earth from the crystals, and now they reflect the sun-shine. So the Master's jewels are, oftentimes, discovered shining for Him where the floods of trouble have overflowed; and the Lord thinketh upon them. Not one of the gems for His diadem can be forgotten. What art thou passing? O son and daughter, tried with deepest trouble! Stars are crossing the hole-ground of grief! Every hour brings thee nearer to that haven where storms are not, that land of flowers that know not the sharpness of thorns, that home where never a sigh of pain is heard, and where in all His beauty thou shalt see the King. —The Quiver.

Lead, kindly Light, amid the encircling gloom,  
Lead Thou me on;  
The night is dark, and I am far from home,  
Lead Thou me on.  
Keep Thou my feet; I do not ask to see  
The distant scene; one step enough for me.

—J. H. Newman.

"The words which I speak unto you, they are spirit, and they are life" —quickenings and continually life-giving words. We want to be permeated with them; we want them to dwell in us richly, to be the inspiration of our whole lives, the very music of our spirits, whose melodious overflow may be glory to God and good-will to man. Jesus Himself has given us this quick and powerful word of God, and our responsibility is tremendous. He has told us distinctly what to do to it; He has said, "Search!" Now, are we substituting a word of our own, and merely reading them? He did not say "Read them," but "Search!" and it is a most serious thought for many a convert, and a daughter of the Bible, that they are only reading and not searching, that are distinctly living in disconnection to one of His plainest commands. What wonder if they do not "grow thereby!" —F. R. Havergal.

Sunday, May 29.

These are the three dimensions of a full human life — its length, its breadth, its height. The life which has only length, only intensity of ambition, is narrow. The life

that has length and breadth, intense ambition and broad humanity, is thin. It is like a great, flat plain, of which one wearsies, and which sooner or later wearsies of itself. The life which to its length and breadth adds height, which is the natural ambition and sympathy with man adds the love and obedience of God, completes itself into the cube of the eternal city and in the life complete.

I hope we are all striving and praying that we may come to some such symmetrical completeness. This is the glory of a young man's life. Do not dare to live without some clear intention toward which your living shall be bent. Mean to do something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whether the growing line is leading. But at the same time do not dare to be so absorbed in your own life, so wrapped up in listening to the sounds of your own hurryings, while you let the vast sympathetic music, made up of the simplest joy and the pain of your fellow-men, shall not find out your heart and claim it, and make you rejoice to give yourself for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love and faith, those make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any young man who, at the very outset of his life, gives up himself to Him. —PHILLIPS BROOKS, in "The Sym-

phony, though rough and noisy. Mary was a perfect little woman, and was a wonderful help to Helen in every way. She tried to keep herself and the boys clean, and to save Helen's nice things from destruction.

One day, when Helen was holding the baby, having sent Mrs. Jones and the children out for a walk, Mr. Stirling came in.

"Tell me everything you know about Wilbur," she began eagerly, letting baby Jones chew up a kid glove she was mending and pull out her hair-plait to keep peace. She was unconscious what a pretty picture she made, with her tumbled hair, flushed cheeks and eager eyes, as her only thought was of her beloved brother. "Isn't he the grandest, dearest old fellow you ever saw?" she asked.

"He is indeed," replied Mr. Stirling, warmly. "The first few days the men regarded it as a good joke, and were inclined to laugh when he came out dressed in his mining suit, big boots, lamp in his cap, and all. They said, Jamie told me, that he would soon get tired of that — it was just a dodge; but now that over a week has gone, and he has not flinched, he is winning all hearts."

"But it is dark and cold and damp underground," said Helen, anxiously.

"Dark, except where the miner's lantern shows him where to work; damp from the trickling of water down the sides of the openings; but not wet, because an engine keeps pumping out the water that settles in the mine and pumping in fresh air. I assure you it isn't cold, especially if one is working with a pick," answered Mr. Stirling.

"You said my brother was not strong enough for the pick or for lifting much. Then he is drilling, or helping set off charges?" said Helen with a shudder.

"Yes; but after the drilling is done, the charge is fired by electricity and the men are very careful, as it is a life-and-death matter. Every one will protect your noble brother. I have tried to induce him to go down no farther than the man-engine does. You know that is a sort of elevator, except that it is worked by the man's stepping from one platform to another. As he steps he is taken up or down. It is safer than the old bucket, and not as fatiguing as the climbing of slippery ladders."

Helen dared not ask if Wilbur were risking his life on ladders — she knew she should break down if she heard another word about the mine; so she changed the subject.

"I have been thinking, Mr. Stirling, that perhaps you would start a Sunday-school at the Mine. I have to have these three children miss it, and there are other children there. Jamie and his mother would be good helpers. Couldn't you have one in the morning, or just before the afternoon preaching?"

"But do you believe in people who are not Christians themselves trying to teach the Bible to others?" asked Mr. Stirling.

"No, not if one can do better; but here it is better than nothing," was the answer.

"Thank you," said the young man.

"I didn't mean anything uncomplimentary," said Helen, anxious to atone for her blunt speech; "but I have more respect for Mr. Winters' want of faith than yours, for he was an orphan and drifted around, while you have good praying parents. I declare! It's a shame you are not using your splendid talents for God," she concluded, forgetting herself in her earnestness.

"There is nothing that would induce me to let you put your foot on the man-engine or crawl down another ladder," said Mr. Stirling. "Your precious life shall not be risked again for one of these fellows. I must get Stevens away. I have no faith in him."

"No, dear, I want to live as the men do, and see if I can find the cause and cure for their bitterness. Mrs. Jones has not gone yet. They say she is in danger of losing her mind from melancholy. Won't you sacrifice your comfort, too, and take her and the children in, and give them real home for a month?"

"My wages at the mine will cover the expense; your bright, happy ways will divert her mind; that little Mary adores you, and in a month you might make a lasting impression on her life. They could bring a bed for the children and put it up in your room for them, and you could sleep in mine," but he said nothing.

"Oh, forgive me!" cried Helen, letting the baby slide to the floor while she impulsively held out her hand. "I did not mean to speak to you on this subject, though of course Wilbur and I pray for you every night. How shall I ever cure myself of my quick speech? I am not so sorry that you see my faults as I am that you must think my loving Christ does not make me sweet-spirited and charitable."

"Yet, Helen, I am finding out that when sacrifice does not cut right across the grain of our selfish natures, it is not sacrifice. Christ pleased not Himself," was the low answer.

They were silent a moment before the glowing fire, then Helen said: "Every once in a while I think I am really, truly, consecrated to God and dead to self, and then something comes up that shows me how much I want my own way. I will take this poor woman and her children while you are gone, and do I can for them. But hear that, Wilbur! The clock is striking two."

They knelt together, and each said a few words of prayer aloud, as they always did at night, and sleep soon visited the little parsonage.

Wilbur had already begun his work at the Camp, going every Sunday morning, as that seemed the best time to find the men ready to listen to the "good news." He ate dinner with them, and then walked the three miles to the Mine, unless Mr. Stirling drove over for him. The afternoon was a favorable time at the Mine, and the evening the best hour to get a audience in the village. This would have made a lonely day for Helen, but she went to Uncle David's morning class, and took charge of the afternoon Sunday-school, so that the hour when Mr. Stirling brought her brother over soon came. Mr. Stirling waited until after the evening sermon in good weather while Wilbur was at the Mine. Helen looked forward all the week to this visit from her brother.

Helen found her part of the experiment very trying at first. Mrs. Jones sat by the kitchen stove, showing no interest in things around her, while the baby occupied his time in crying. At night, after a wearisome day, Helen was often obliged to walk the floor with him for hours. At last her patience gave out, and she said in her decided way:

"I know you have lost your husband, but that is no reason why you should act like a heathen. This would be a lovely baby if you paid any attention to him. If you do not treat your children better, I am going to find some one to take them away from you."

"Take away all I have left!" said the widow, sharply.

"Yes, God will soon take this poor little fellow if you do not treat him better. See! he would rather come to me now than to his own mother," answered Helen.

This touch proved the right stimulus to the poor woman, and she began to eat and do everything she could to be cheerful in order to win her baby back. She also took her part in the work, to Helen's great relief, and tried to control the twins, pretty little fel-

lows, though rough and noisy. Mary was a perfect little woman, and was a wonderful help to Helen in every way. She tried to keep herself and the boys clean, and to save Helen's nice things from destruction.

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## The Sunday School.

SECOND QUARTER. LESSON VI.  
Sunday, May 8.

Psalm 84: 1-4.

REV. W. O. HOLWAY, U. S. N.

DELIGHT IN GOD'S HOUSE.

1. Preliminary.

1. GOLDEN TEXT: "Blessed are they that dwell in thy house" (Psalm 84: 4).

2. AUTHORITY: Unsettled; probably David. The words, "Upon Gittith," which appear in the title, are explained by the Targum, "upon the harp which David brought from Gath." It is supposed to have been a favorite stringed instrument in use among the Gathites, and that David came across it in his exile (1 Sam. 21) and adopted it for the song of Zion. This is one of the twelve Psalms inscribed, "To the Sons of Korah," who constituted the largest of the Temple choirs.

3. HOME READINGS: Monday—Psalm 81. Tuesday—2 Chron. 5: 11-14. Wednesday—Psalm 91. Thursday—Psalm 65. Friday—John 4: 10-26. Saturday—Psalm 122. Sunday—Isaiah 2: 1-9.

4. Introductory.

To the devout Jew the temple—as also the tabernacle which preceded it—was invested with a sacredness which can never be associated with any modern structure.

It was to him, literally, the House of God—the place of His abiding, the scene of His special manifestation. In its Holy of Holies Jehovah was pavilion— the light of His presence illuminating it in the Shekinah—and hence the tabernacle, or temple, came to possess a peculiar and essential sanctity. "The Lord hath chosen Zion. He hath desired it for His habitation." Never before had He chosen a particular location; but now, "This is my rest forever. Here will I dwell, and delight therein." The Lord was "in His holy temple" in a sense in which He was nowhere else, according to Jewish conception. He who had given the Law unto Moses amid the quakings of Sinai, and led their fathers of old by the guiding pillar of cloud and flame, had now enshrined Himself between the cherubim above the very ark which contained the stony tables traced by His own dread finger. The mingled feelings of awe, and sanctity, and privilege, and protection, which such a belief would excite in a reverent Jew, we can but dimly appreciate. To be separated from the sanctuary—no longer to tread its courts—was a privation indeed; and this privation must have been felt most keenly in the case of an exile like David who had himself brought up the ark of the Lord to the new tabernacle which he had reared for it on Mount Zion, to supply the place of the ancient tent which still lingered at Gibeon; who had himself offered sacrifice and pronounced the priestly benediction; who had arranged the priests, and Levites, and singers in their orders, and established the ritual of worship, and who wrote the Psalms which voiced the deepest emotions and highest aspirations of the worshippers. To him God's house was the chief delight, and we can almost hear the deep-drawn sigh with which he exclaims: "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." Often had he watched the twittering sparrow and swift-flying swallows building their nests in the very altars, as though they realized the shelter and home which God's house offered to the restless and the wandering; and there sweeps over him a sense of the blessedness of those who so love the sanctuary that they seem almost to dwell within the sacred precincts, and whose lives are keyed to praise. "Blessed is the man whose strength is in thee!" for it is a progressive strength, step by step, like those who come up in long processions to appear before God in Zion, and who often on the journey pass through vales of sorrow and barrenness; but they press forward, and "go from strength to strength." The Psalmist appears to be tarrying in the valley of Baca, and he cries earnestly to the Lord of hosts, the God of Jacob, for strength and deliverance: "Behold, O God, our shield, and look upon the face of thine anointed!" His intense longing to be restored to the enjoyments of the sanctuary reveals itself in the comparison, "A day in thy courts is better than a thousand." Better, he thinks, it would be to tread the door of the tabernacle, and be confined to the threshold only of privilege, than to dwell in "the tents of wickedness." Even while he prays, a cheering beam seems to upon him, and he acknowledges the Lord to be "a sun" as well as "a shield." His faith grows perceptibly now: "The Lord will give grace and glory." In triumphant assurance he adds: "No good will he withhold from them that walk uprightly." The vale is passed through now; he stands on the heights, and his rejoicing heart exclaims: "O Lord of hosts, blessed is the man that trusteth in thee!"

5. How amiable—lovable or lovely, dear to the heart. "The original term contains the same root as the name David" (Murphy). Tabernacles—"dwellings"; plural, and referring therefore either to the several parts and contents of the sacred tent on Mt. Zion, or to the two—the ancient one at Gibeon, too old to be removed, and the new one on Zion. The tabernacles were "amiable" because God dwelt in them and made them the gateways of heavenly vision and comfort to those who sought Him aright. O Lord of hosts—o "Jehovah of hosts." The name "Jehovah" occurs seven times in this Psalm.

6. Illustrative.

"Happy birds that sing and fly Round Thy altars, O Lord! I shall Happier souls find a rest In the bosom of Father's breast! Like the wandering dove that found No repose on earth around, They can to their ark repair And enjoy it ever there."

7. The Lord God is a sun—the first use of this expressive figure which has constantly grown in force and beauty with the discoveries of science. The sun sustains life, imparts light and heat, is the centre of attraction and the source of all power. For life, and light, and comfort, and strength, and beauty, God is the very Sun of our souls.

Shield—defending us from evil and temptation. Grace and glory—"Under the name 'grace' all spiritual good is wrapped up; and in the 'glory' all temporal good is wrapped up; and under the last clause, 'no good will be withheld,' is wrapped up all temporal good. All together speak of God as an all-sufficient portion" (Thomas Moore). No good thing will he withhold—If what seems to us good is withheld, then either it is not a real good for us, or else we are not walking uprightly. Riches and health—seeming good—are often withheld from the righteous because their gift might endanger what is far more precious—the riches and health of the soul. Love is just as conspicuous in withholding as in bestowing. The proper statement is that the

Psalmist probably alludes to the holy priests who used to go up to Jerusalem to the three great feasts, singing Psalms. The processions to the Sanctuary are to him symbols of a walk of communion with God. The tears which are shed on road become rich fountains—yes, like the latter rains, which ripens the crops and yields rich blessings. This is the blessing of the Lord which is shed around. Even when they go on—though weeping—on and ever onward till they at last arrive in Zion. Is there a more beautiful figure of home sick bearsers of the cross who are on the pilgrimage to the heavenly Zion? (Tholuck.)

8-10. God of Jacob—"especially suggesting of struggling, prevailing prayer" (Cowles). God our shield—This was what God promised to be to Abraham: "I will be thy shield"—the defense. Look upon—regard with favor; accept; Christ anointed—David, in this case. A day in thy courts—from the preciousness of the house of God implied by this comparison, we may measure the soreness of David's present privation. Doorkeeper—the humblest position. Better a taste of religion than a taste of the world.

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## Review of the Week.

Tuesday, April 19.

— Passage of the Naval bill by the House; only one new ship provided for.  
— Brilliant reception and banquet in honor of Rev. E. E. Hale's 70th anniversary.  
— New Jersey powder mills blown up; seven men killed.  
— A \$10,000 fire in the Charlestown State Prison causes considerable excitement.  
— The real motive of French warfare in Dahomey said to be greed for buried treasure in Abomey.  
— Eight persons killed at Hampstead Heath, England, in a rush down a crowded stairway at the railway station.  
— Great damage done to crops and fruit trees in England by snow and frost.

Wednesday, April 20.

— The people of Lexington celebrate the battle anniversary.  
— Drought and forest fires in New Hampshire.  
— Mrs. Gladstone declared against woman suffrage.

— A severe earthquake shock in the vicinity of San Francisco. Property injured, and many people dead, but none fatally.

— A mad race at the opening of the Cheyenne and Arapahoe reservation; 25,000 horsemen scramble for lots.

— Rudini forms a new Italian cabinet.

— Death of Roswell Smith, the president of the Century Publishing Company.

— Anarchists plot to kill the king of Spain.

— McEnery defeated in Louisiana. Foster (anti-slavery) carries the State by about 10,000 plurality.

— The Senate promptly ratifies the modus vivendi for Bering Sea.

Thursday, April 21.

— Death of Bishop Williams, of Quebec, for nearly thirty years the Anglican bishop of that diocese.

— Flight of Herr Jaeger, a cashier of the Rothschilds, after embezzling nearly 2,000,000 marks.

— The king of Dahomey warns the French that if they touch his town he will destroy their posts in the Bight of Benin.

— Explosions due to Anarchists occur in three Spanish towns.

— Capt. W. S. Hayes to be made president of the Union Pacific road.

— Great damage done to property and many lives lost by a storm in the Tyrol.

— William Caldwell, an Edinburgh University man, called to the chair of political economy in Chicago University.

— Hon. W. W. Crapo, Gen. Wm. Cogswell, W. M. Crane and Hon. J. Q. A. Brackett elected delegates at large from the State to the Republican national convention.

— Ex-Premier Mercier arrested on a charge of conspiring to defraud Canada of \$60,000.

— Manager W. A. Camp retires from the New York Clearing House, after thirty-five years' service, on a pension of \$7,500 a year.

— Bank Examiner Getchell closes the First National Bank of Grafton.

Friday, April 22.

— Lieut. Totten, of Yale, relieved and ordered back to his regiment.  
— Forgeries to the amount of \$50,000 discovered in New York, of which Tiffany & Co. were the victims.

— Uprisings against British authority in Lagos, West Africa, and in the Lushai district in India.

— Earthquake shocks again felt in California.

— The recent State enumeration in New York makes the population 5,530,162.

— The Paris police threaten to go on a strike on the eve of May Day.

— The French cabinet decides upon extensive operations in Dahomey.

— Disengagement of Manager Monks, of the West End Railway.

— The iron steamboat "New Hampshire," of the Providence & Stonington line, makes a satisfactory trial trip.

— False key-thieves rob a room in the Adams House of valuable estimates to the worth of \$1,000.

— The Chinese comprador of the Hong Kong & Shanghai Bank absconds with half a million.

— Death of Rev. A. B. Muzzey, of Cambridge, at the age of 90.

Saturday, April 23.

— Rev. Dr. A. T. Pierson called to supply Sparrow's Tabernacle for one year.

— This government officially informed that the leaders of the Wahabists in China last year have been beheaded.

— Dr. Henry M. Scudder arraigned for trial in Chicago on the charge of murdering his mother-in-law, Mrs. Dunton.

— The captured criminal in Wyoming transferred to the State Penitentiary.

— A large number of Anarchists arrested in France; 45 captured in Paris.

— The steamer "Connaught" to sail to Russia to date from Philadelphia, with provisions for the famine-stricken.

— Rev. W. W. Downs again sues for damages on account of being dismissed from the Woodstock Square Church in this city.

— A favorable report ordered on the bill to consolidate third and fourth-class matter.

— Senator Chandler speaks in opposition to the Chinese Exclusion bill; in the House the Rockwell-Noyes contested election case decided in favor of the former.

Monday, April 25.

— Peter Eno, the wife murderer, hangs himself in Lawrence jail.

— National conference of representative negroes to be held in Chicago, June 4.

— Now but American citizens to be given a place hereafter in the civil courts in the navy yards.

— Canada has its first Sunday paper, published in Montreal.

— A statue of Rouget de Lisle, who composed the "Marseillaise" one hundred years ago, unveiled in France.

— President Linsley of the Grafton Bank arrested.

— The body of Capt. S. W. Edgell, the door-keeper of the State Senate, who has been missing since Jan. 24, found on the Charles River flats.

— Welsh tin-plate manufacturers to emigrate to the United States.

## THE CONFERENCES.

[Continued from Page 2.]

return for the fifteenth year to the Bethel. Addresses were made by Mr. Thomas F. Hollingsworth and the pastor.

Lyne, Common St. — On Thursday evening, April 21, a very hearty reception was given to the pastor, Rev. Dr. N. T. Whitaker, on his return for a second year. The congregations at the various services are large and increasing.

Tapeleyville. — Rev. L. William Adams, the pastor, has just sent out a "Greeting" on his return for another year, which is at once admirable in taste and suggestive in its recommendations.

Lyne, St. Luke's. — A cordial reception was given to the pastor, Rev. H. B. King, on Thursday evening, April 21, his return for the second year. On Sunday last \$1,200 was raised for the current expenses for the coming year.

Wesley Church. — A very pleasant informal reception was given the new pastor, Rev. R. F. Holway, in the social rooms of the church, on Thursday evening, April 21. There was a good number present, in spite of the rain. The pastor and family, seated in one of the rooms, were introduced by Mr. Robson, and Mr. and Mrs. Goss. After a short session of social intercourse, the pastor made a few remarks expressing pleasure at being pastor of the church, and the hope that the work would prosper through the cooperation of the members and himself. Among those who called during the evening to pay

their respects were Rev. G. F. Eaton, D. D., and Hon. J. F. Amy.

## North Boston District.

Hudson. — Burglars raided the M. E. parsonage here last Monday night. Rev. N. B. Fisk had put part of his goods aboard the cars, the others were partially packed, so it was impossible to tell just how much they obtained. But it is known that they stole two overcoats, a pocket-book and bank, both containing a small amount of money. The silverware on the dining room table was not touched. The thieves did not visit the chamber. They were probably frightened away, as Mrs. Fisk heard a noise and got up. The window was left open, implying a hasty flight. A neighbor's pantry was also visited the same night. The pie and eggs stolen from there were found in the parsonage yard, proving that the same parties visited both places. Mr. Fisk will probably lose not far from \$600, caught a severe cold by being without an overcoat.

## New Bedford District.

At Eastham, April 14 persons were baptized and 2 others were received into full connection in the church. This charge is in a flourishing condition. One year ago the salary was doubled to retain the pastor, Rev. Geo. E. Dunbar, and this year it is proposed to continue the doubling process and for the same purpose. Extensive improvements of church property are also contemplated.

The church at Myrick had a farewell reception, at their retiring pastor, Rev. B. J. Chew, on the evening of April 11, at the residence of Bro. O. H. Atwood. Bro. Chew has greatly endeared himself to this people during the past two years, and the silver watch and chain presented to him on this occasion will be constant reminders of pleasant and helpful associations.

The purpose of Rev. J. M. Williams to sever his connection with the Methodist Episcopal Church and unite with the Protestant Episcopal Church has already received appropriate notice in the HERALD. It will be of interest to his many friends to know that his course is due to no change in doctrinal views, but to a preference for that form of church government.

On Sunday evening of Conference week a revival service was announced at the Allen St. Church, New Bedford, to be conducted by Revs. W. F. and C. S. Davis. One pentitent was forward for prayers. The following Sunday evening two others were at the altar, and the year may be said to open auspiciously.

Easter was a day long to be remembered by Central Church, Taunton. Decorations of unusual beauty were arranged, and the music was exceedingly fine. The pastor, Rev. A. W. Kingsley, preached to a large congregation from 1 Cor. 15:20, the theme being, "Death's Destroyer, Christ." The Sunday-school, through its superintendent and a number of the infant class, gave the church a most kindly reception and a gift of marked success.

Vanceboro. — Bro. Pearson has put Vanceboro in a much-improved condition for the next year. The church is stronger, and a new church edifice, attractive and convenient, stands as a monument to his earnest effort. Bro. Pearson, on April 4, was joined in marriage with Miss Emma M. Perkins, an accomplished young lady of South Paris. Mrs. May their future be bright and prosperous.

Forest City. — Bro. Page is in better health than he has been for years. He is highly appreciated by his people, and his return is much desired.

Danforth. — Bro. Knoll has plunged into the benevolences with a vim that means the full apportionment for each object, for the first time in the history of the church, probably.

Kingman Circuit. — Bro. Grass has labored hard in this open field, and at the end of two years it is evident that he has not toiled in vain. The general work on the charge has in much better condition.

Lincoln and Mattawamkeag. — Bro. Powlesland has realized some fruit on this charge during the year, and if the neck of the ron-devil could be broken it would be one of our most desirable fields.

Old Town. — Prosperity smiles on Bro. Simonton and his flock. He has large congregations and constant accessions to the church and parish.

Oromo. — Everything booms here. The various departments of church work are pushed, and things move with a snap that does not allow the community to stagnate.

Bangor, First Church. — This church is out of debt for the first time in its history. The work which Bro. Lindsay has done for this society is highly appreciated.

Bangor, Grace Church. — Since the coming of Bro. Foss to this charge there has been a rising tide. The congregations have steadily increased. Between thirty and forty have come to the altar as seekers. The membership has received valuable accessions and a goodly number have been baptized and received on probation. The benevolent appropriations are all in hand. On Sunday, April 3, the pastor asked the people for \$100 to square up the accounts for the Conference year, and it was done, with a balance of \$17 in pledges above the amount asked. The church is thoroughly organized for work.

Carmel and Levant. — Bro. Gould not only holds the fort, but makes an advance on the enemy. Several have been converted and have joined the church.

Newport. — Bro. W. H. Dunnack has been assisting the pastor, Bro. Maine, in revival services for three weeks. About twenty-five persons have come to the altar as seekers. The membership has received valuable accessions and a goodly number have been baptized and received on probation.

Hartland. — Bro. Dunnack has so interwoven himself in the affections of this people that it is a question of the severing of heart strings, in order to place him in front of the laity, the one composed of the clergy, and the other of the laity, each possessed of equal power.

Athena and Harmony. — A good year. Bro. Lyons is desired to continue here another term of service.

St. Albans. — Bro. Dodge has done faithful work in this field and has been appreciated by the people.

Exeter, Cornish and Ripley. — This is a long-drawn-out charge, but Bro. Hamilton has had a profitable year. A new class has been organized and a goodly number have joined the church.

Dexter. — Cold type and statistics poorly represent the work. Pastor Clifford has done well on this field, for the fruit of his faithful service is found in the rich harvest of souls and the increased spirituality and development of the church. The coming man will find the society well organized and equipped for aggressive work.

Dover. — Bro. Day took this church three years ago when it was in a somewhat backward state and has gradually brought it into a much better condition in all respects. An Epworth League, under his care, has become the strength of the church in the social work. A revival in a rural district last fall has led to the formation of a Sabbath school with a library of 52 choice books. Through the death of Sisters Mitchell and Thompson this society comes into possession of a \$2,500 purse which is beautifully located.

Guildford and Sangerville. — This has been a prosperous year for this charge, both spiritually and financially. The church edifice has been put in first-class shape. Several new families have recently moved into this growing town, who give their influence and support to our church. Bro. Tilling is pastor.

Rockland. — The past year has been prosperous financially. Although more than \$100 extra was required in the running expenses, not only was this amount raised, but about \$100 more went toward various benevolences, \$150 spent in repairs, etc. The church up to the million-and-a-quarter line has missions and all other benevolent collections have something reported. For all purposes during the year over \$1,150 was raised, and this without the aid of fairs and festivals. The Sunday-school has also had an unusually prosperous year under the superintendence of Miss Alice Hunt. The Epworth League, King's Daughters, and Ladies' Society are continually busy

in the Master's work.

Bro. Woodward was

surprised by about fifty of his parishioners, April 20, who extended him a cordial welcome on his return for the third year. The evening passed pleasantly in song and conversation, refreshments being provided by the visitors.

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